A Resume on

'HUMAN PREDICAMENT' IN SELECT TRANSLATED AUTOBIOGRAPHIES FROM MARATHI INTO ENGLISH: WITH SPECIAL REFERENCE TO NOMADIC TRIBES AND TRIBAL COMMUNITIES IN MAHARASHTRA

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‘Human Predicament’ in Select Translated Autobiographies from Marathi into English: With Special Reference to Nomadic Tribes and Tribal Communities in Maharashtra

Rendering of Marathi literary texts into English has been multitudinous in the history of Indian literature in English translation. Marathi literature is rich with its diverse literary movements like Dalit literature, rural literature, feminist literature, tribal literature and so on. Among these various movements, tribal literature has received a lukewarm response from academicians and intelligentsia; it was almost being neglected so far. It is, in this context, the present researcher intends to explore some of the facets of the tribal literature in English translation.

Oxford dictionary of English defines, ‘predicament’ as ‘a difficult, unpleasant or embarrassing situation’. Tribal and nomadic communities in Maharashtra have been living in desolate conditions. Recently, these people began to articulate their difficult lives through their writings, particularly, through their autobiographies. The present researcher planned to scrutinize five Marathi autobiographies translated into English to unearth painful experiences of tribal and nomadic communities of Maharashtra.

Nature of Problem

1. How human predicament is depicted in the selected texts?
2. How do the writers look at social, cultural, political and religious problems of the respective communities in the selected works?
3. How does the main stream literature differ from the selected texts?
4. How do the writers and their works neglected so far?

Hypothesis

1. It is assumed that selected writers and their communities lived in and experienced inhuman exploitation at the hands of the oppressive mechanism of the landlords, police, courts, upper caste communities, the government and other forces.
2. It is also believed that in order to understand the difficult lives of tribal and nomadic tribals in Maharashtra these works needed to be analyzed in details.

Objectives

1. To study autobiography as a form of literature.
2. To understand life and conditions of the tribal communities which is unknown to the outside world from these communities.
3. To learn the problems of these communities.
4. To study inspirations of these writers to articulate their lives.
5. To study exploitation of these communities at the hands of oppressive forces.

Research Methodology

The methods of research would be critical, evaluative, analytical, descriptive and comparative.

Scope and Limitations of Research

The scope of the research would be strictly limited to the five autobiographies i.e. *Aador, The Awakening of Man, Tanda (Camp), Against All Odds and Upara (An Outsider).* The present research has two limitations –

1. Since texts under study are selected from Marathi language, the present researcher will heavily be dependent on secondary sources in Marathi for interpretation, analysis and critical inquiry of the study.
2. The second limitation is regarding the translation of *Tanda (Camp).* Atmaram Kaniram Rathod's autobiography *Tanda* is not available in English translation in its complete form. D. T. Nandan Pawar translated *Tanda* as *Camp* into English in brief and fragmented format only which is included in an anthology of tribal literature edited by Prof Ganesh Devy. For interpretation and critical study of *Tanda*, the present researcher is dependent on this short and brief translation.

Contribution to the Branch of Knowledge

The Present study would be helpful for the students of Indian Writing in English Translation and Tribal literature and for future researchers in these fields as well. It is hoped that the study would prove useful for social activists who are concerned with the oppressed communities of the society.

Tentative Chapter Scheme

Chapter I

Introduction

The introductory chapter is divided into three sections. The first section talks about two concepts – 'Human Predicament' and 'Autobiography'. Section two of this chapter is about a brief survey regarding tribal and nomadic tribal autobiographies written in Marathi literature. This survey would form as the background study to understand various dimensions of select texts. The third section would take into account few works of similar nature to the present study conducted by earlier researchers.

Chapter II

Mavchi Tribe in *Aador*

This Chapter would reflect on the autobiography *Aador* and the plight of Mavchi tribe. *Aador* is an autobiography written by Najubai Gavit. It dramatizes sufferings and difficult lives in the real life of the tribal communities in Bodharepadha, Bhilati and a few nearby hamlets in the Sakri taluka of Dhule district of Maharashtra. The autobiography is a humble attempt to portray the tribal life in details. Gavit was born in Mavchi tribe; Mavchi tribal people who are kith and kin for the writer occupy every page of the autobiography. They are portrayed in true colours. The writer lived and experienced the life of poverty, blind-faith, superstition and exploitation. She writes through the autobiography about the wounds of poverty, exploitation, death, disease of her community. She also sheds light upon hunger, slavery, violence in the life of tribal people. Though the book predominantly depicts the life of the Mavchi tribe, we find glimpses of the Bhil tribe also in the work.

Chapter III

Warlis in *The Awakening of Man*

This chapter would analyse and interpret difficult lives of Warli tribe. *The Awakening of Man* is a translation of Marathi book *Jevha Manus Jaga Hoto*. It is an account of Godavari Parulekar's struggles for Warli community of Thane. Originally, the Marathi version was published in 1970. The book won the Sahitya Akademi Award for Marathi literature in 1972. It was translated into English by Nikhil Gavankar and the first English version came in 2015. Godavari Parulekar was the daughter of a prominent lawyer in Pune, Laxmanrao Gokhale who was a member of the Congress Party and cousin to the freedom fighter Gopal Krishna Gokhale. She was educated in Pune for the Bar examination to become a lawyer. She spent a major part of her life with tribal people and gave her hand for upliftment of the Warlis against the oppressive forces. She helped to build self confidence in tribal people by encouraging them to fight against the exploitation.

Chapter IV

Banjara Community in *Tanda / Camp*

This chapter would ruminate on tribulations of Banjara community. Described as, "a journey through feverish fire", by eminent Marathi critic Yashwant Manohar, *Tanda* was published in 1989 in Marathi. It was translated into Bengali by Mahasweta Devi. D. T. Nandan Pawar translated the autobiography into English in scanty format which was included in an anthology edited by Prof Ganesh Devy. Its English title is *Camp*. The book paints sufferings, difficult lives and problems of Banjara community. However, the life of the hero is the soul of any autobiography. *Camp* is the life journey of Atmaram Rathod, it is a graphic description of his life, happiness, ups and downs, emotions, struggles and so on. The book vividly paints his childhood, schooling, his marriage with Yashoda, Yashoda's suicide by drinking poison, his second marriage with Shanta, his friendship and love story with Rati and his adoption of Christianity during the last phase of his life. Atmaram suffered throughout his life due to poverty. Banjara community has been suffering since thousands of years. The book sheds light upon discriminative political system of the nation and expresses the writer's anger at discriminative social, religious, political, economical and educational system of the country. The autobiography describes

socio-cultural picture of the community along with its Gods, religion, traditions, customs, festivals and history of the community. The tribe is backward and wandering one. The language of the book is rebellious; the rebellion is for transformations in the community.

Chapter V

Kolhati Community in *Against All Odds*

This chapter would take into account of predicament of Kolhati community. *Against All Odds* is a translation of Marathi autobiography, *Kolhatyache Por*. It was published in Marathi in 1994 and its English translation came in 2000. It was translated by Sandhya Pandey. It is a life story of an illegitimate son of a tamasha dancer from the Kolhati community. Kishore Shantabai Kale says that he wrote the book to reveal the plight of the tamasha dancers of this community in Maharashtra. The book brought instant fame and many awards for the writer. The Kolhati community was a nomadic tribe and they earned their livelihood by dancing in tamasha. Kale revealed courageously the harsh and the hopeless reality in the life of the tamasha dancers through the autobiography.

Chapter VI

Kaikadi Community in *Upara (An Outsider)*

This chapter would deliberate on afflictions of Kaikadi community. *Upara* is a Sahitya Akademi Award winning Marathi autobiography in 1981. In his introduction to the autobiography, Laxman Mane described his aim behind writing the book. In his view, if the readers succeed in understanding the sufferings of the nomadic tribals, who have been moving from one place to the other for generations loading their hearth and home on the backs of the donkeys, he would feel happy that *Upara* has achieved its goal. The book narrated the life, customs, traditions and culture of the Kaikadi community. The autobiography is a conspicuous account of the writer's struggle against insulting bites within the caste structure of the Indian society. The author through this autobiography revealed experiences of maltreatment and exploitation of his community, there is a struggle to attain dignity, pride and self esteem. Kaikadis were treated as untouchables; Mane described his pitiable experiences due to untouchability in the book. The author has narrated all the tribulations and anguish of the Kaikadi community through this autobiography.

Chapter VII

Conclusions

This chapter would be the summing up of the observations and studies conducted in earlier chapters. It would be a retrospect of the core chapters of the present study. The chapter would also attempt evaluation, comparison and analysis of select works to arrive at some conclusions on the topic under study.

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